LIBRARY USE ONLY

S.F.T.S
LIBRARY

F480

NAVY CHAPLAINS BULLETIN

PROCESSED
SEP 15 1994
GTU LIBRARY

FALL 1960

NAVPERS 15020

Fall 1960

NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

Rear Admiral George A. Rosso, CHC, USN
Chief of Chaplains, Pers J
Director of Chaplains Division, Pers J1

★ ★ ★

Captain Irving W. Stultz, CHC, USN
Assistant Director, Chaplains Division, Pers J1a

★ ★ ★

Captain Francis T. O'Leary, CHC, USN
Assistant for Planning, Pers J1b

★ ★ ★

LCDR James J. Killeen, CHC, USN
Assistant for Character Education, Pers J1c/12

★ ★ ★

Commander Robert J. Schneck, CHC, USN
Head, Ecclesiastical Relations Branch, Pers J11

★ ★ ★

Captain James E. Reaves, CHC, USN
Head, Personnel Branch, Pers J12
Head, Distribution Section, Pers J121

★ ★ ★

Commander Newell D. Lindner, CHC, USNR
Head, Reserve Section, Pers J122

★ ★ ★

LCDR Richard G. Hutcheson, CHC, USN
Head, Procurement Section, Pers J123

★ ★ ★

Commander E. Vaughn Lyons, CHC, USN
Head, Logistics Branch, Pers J13

★ ★ ★

Commander Vincent J. Lonergan, CHC, USN
Head, Training Branch, Pers J14

***Address*—Chaplains Division**
Bureau of Naval Personnel
Navy Department
Washington 25, D. C.

***Phones* — OXford 4-2347 OXford 4-2348**

Chaplain George A. Rosso
Chief of Chaplains

On November 28th, 1960, the Chaplain Corps will be able to look back upon 185 years of struggle, fulfillment, responsibility and vision. The Corps has been not only the exponent of the dreams deeply nestled in the hearts of our naval personnel but also the expression of human conscience itself. Great have been the challenges of the past, but the tasks ahead are even greater because of the radical changes in methods of warfare and their use by men.

This means that moral decisions must be made during every phase of research, and moral blueprints must be followed in the pursuit of strategy and tactics made possible by technological achievements. Is it sufficient to assure ourselves complacently that age-old moral principles are as applicable to the hydrogen warhead as they were to the bow and arrow? Or must we constantly reevaluate the applicability of these principles or, at least, the precise nature of the circumstances to which we would apply them?

Once again, can we settle such questions merely by shrugging them off as someone else's business - that of statesmen, of politico-military strategists and nuclear-warfare analysts? Can we wait until our brother clergymen in civilian life think through the moral implications of these issues? Or is it our task to assume the leadership, and be prepared to guide our military colleagues in the solution?

Are we not, after all, in the unique position of being both professional moralists, as clergymen, and professional military men as officers? Who more firmly and zealously than we should dedicate ourselves to the grave military-moral problems which grow in complexity and magnitude as tomorrow's technological potentials become the actualities of today?

We as Navy Chaplains must ask ourselves such questions, and as the prophets themselves, maintain an open mind and a ready heart toward the realization of the tomorrow of marvels which seem incredible today. Perhaps, indeed, this is a major part of our mission, to practice assiduously the habit of believing in impossible things so that we may help prepare the spirit of man for the changes that "impossible things come true" bring with them.

George A. Rosso

OUR COVER. Crewmen of USS SOMMERS (DD 947) and USS GURKE (DD 783) and Chaplain S. E. Linzey, Jr., watch a patient of the Ben San Leprosarium repair a battered phonograph, during a three-day informal goodwill and familiarization visit in the area of Saigon, Viet-Nam.

REFLECTIONS OF A HOSPITAL CHAPLAIN

by Chaplain Robert C. McMillan

Someone once said, "The nobler a purpose is, the more subtle the perils that tempt it."

These words seem peculiarly relevant for the hospital chaplain. His work is demanding and challenging, and he feels a certain exhilaration when he realizes his own contribution to the over-all therapeutic mission of the hospital.

He feels that he "belongs" on the team of workers whose mission is healing, for he, too, brings comfort and cheer, and sincerely wants to help the patient find in religious faith a source of strength and meaning which will help him in time of need.

Fine! This is to be expected of any chaplain who takes his responsibilities seriously. But the hospital chaplain, perhaps more than any other professional worker on the staff, has to beat down certain perils that are as deep as man's ancient evil. Without genuine self-awareness and a sensitivity to the needs of others, he may fail in his fundamental pastoral function.

The Challenge

- The first peril that the hospital chaplain faces is self-deception.

The chaplain's "role" is usually well-defined: Regular ward visits, cheerful conversation, baptism of infants on the serious or critical list, special concern and interest in dependents, counseling, and the regular religious duties, such as conducting worship services, preaching, instructions, etc.

The danger here is that these "duties" may become mechanical -- and the last place they should become mechanical is in a hospital setting. The clean and neat uniform, the quick and cheerful "Good Morning" and "How are you?" can take the form of a refinement of language and a pleasant disposition that excuses us from really becoming involved, and a refusal to experience vital transformation in thought and spirit.

Let me be more specific: Chaplains have that rare privilege of working in a hospital with a group of highly trained professional people. These staff members are usually above-average in intelligence and the spirit of cooperation and good-will is evident to a large degree.

In the presence of these professional workers, who generally accept the function of the chaplain, it is possible to become "expert" in the fine art of modifying our language without deepening our thoughts. It is absolutely essential that a chaplain know what the "role" of a clergyman is in a hospital setting.

The hospital community, staff and patients, have certain expectations of their minister or priest. Even though these expectations may not always coincide with the perception of the individual chaplain's understanding of his role, nevertheless, each minister or priest must "work through" what he conceives his role to be; then he must seek, in his own way, to bring the presence of God to the patient as it is revealed through the resources of the faith of his choice.

Cooperation Without Compromise

This is not to deny or dispute the authority that any church invests in its ministers or priests. It was Dr. Joseph Sittler who once observed: "There exists, for instance, a church whose obedience to Christ's mission stands in contrast to the lethargy of my own. My church has a tradition, a form, a whole little world of pleasant internal ways that I find highly significant and delightful. But I cannot deny that God has blessed and used this other church."

Chaplains in a hospital community are profoundly aware of this fact. The cooperation I have observed and experienced is remarkable in its witness to our motto in the Chaplain Corps of the Navy, "Cooperation without compromise."

But the peril of self-deception is no respecter of persons. Regardless of our particular faith or church, the hospital chaplain must develop the kind of self-awareness that makes him sure of his own definition of what his role is to be and to fulfill that role to the best of his ability. His first duty is to let God be God, not merely in his thought, or in his belief, but in his life, as a deeply moving and living reality; an intensive, experiential closeness that re-creates and ennobles.

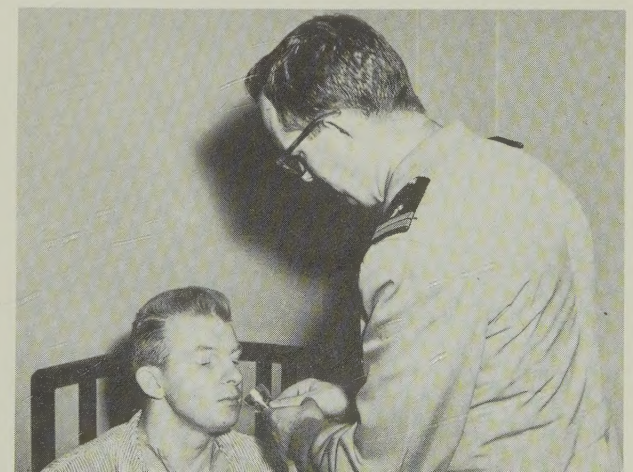
This is his "raison d'etre" and if this elemental relationship, the "I-Thou" creative encounter is not central in his life, he will soon discover that the extraordinary demands that are made upon him, physically, emotionally and spiritually, are simply too great for him and he will "break" under the load. His daily need for replenishment will drive him to his knees in prayer. To ignore basic needs for meditation and prayer would be as wrong for the hospital chaplain as for persons who have lost a loved one to try to repress or ignore their grief.

Psychologically, we know that it is infinitely better for the spirit to give vent to grief and to undergo the "work of mourning" if the individual is to recover and resume his role in the family and other inter-personal relations. As Marcel Proust once observed: "We are healed of a suffering only by experiencing it to the full." Similarly, it is only through meditation and prayer, "experiencing to the full" the Grace and Presence of God that the hospital chaplain can escape self-deception and be healed, restored, and empowered. The work of a hospital chaplain makes prayer a necessity.

Meeting Commitments

- A second peril is that of half-way commitment.

It is difficult for a clergyman to take a serious look at his own defenses. One of the most frequently used defenses is that of rationalization. By this defense



mechanism we are able to "prove" that our behavior is "rational" and justifiable -- thus worthy of self and social approval. It can also aid us in softening the disappointment connected with unattainable goals.

Here is an example of how hospital chaplains "use" rationalization: We begin our day with genuine optimism. "Today, I shall visit Wards A, B, C, D and Pediatrics and Orthopedics." After two hours of "rushing through" the wards, saying "Good Morning" and "How are you today?" we return to our office with a happy smile, complimenting ourselves on how rapidly we "covered" the wards today! We "rationalize" our visitation by telling ourselves that we did see everyone there, that we made a good impression, that there were some "interesting" patients in several wards.

The dynamics of this peril are obvious: We have "visited" all right, but our commitment has been only half-way; we have dealt only with surface realities, and even these in a superficial manner. We have failed the high calling of our duty as hospital chaplains. Perhaps this is an exaggeration, but this is precisely what some of us have experienced, and we think we have observed it in some of our colleagues.

Enhancing Our Ministry

But to get us to admit this much is no small matter! To begin to "know ourselves" in these subtle and deceiving ways is the realization that we do have a commitment that can penetrate more deeply, in ourselves and in the fruits of godly working that can enhance our ministry rather than degrade it.

This blessing can become a creative part of the development of a chaplain's ministry, if he will let it. We are required to be not merely polite but thoughtful and empathically aware of the feelings and needs of others.

Arthur Schopenhouer once observed: "When you come into contact with a man, no matter whom . . . fix your attention only upon his suffering, his needs, his anxieties, his pains. Then you will always feel your kinship with him." How true this is for those of us who are trying to develop our own ministry in a hospital setting!

As chaplains in a hospital setting, then, we are not merely to perform our religious duties or to "visit the patients." In all our contacts we are to let God show us the way, to let Him draw us up the steep slopes, to show us the new and frightening gulfs. But always, too, the shining heights!

The Third Peril

o A third peril for the hospital chaplain is as old and subtle as any temptation he faces: A great theologian once nailed it down for theologians when he said: "It is possible that theologians, too, may be saved." To paraphrase that remark: "It is possible that hospital chaplains, too, may be saved."

A hospital is a citadel of suffering. Chaplains confront this mystery of suffering and pain every day. It is also true, as someone has said, "There is more thinking going on in a hospital than in any other building in the community." Patients have more time to do more thinking than when they're busy outside the hospital. And it is at this point that the chaplains may be helpful as they help the patient to gain new understanding and direction in his life.

It is true also in the chaplains' work with dependents. Here at the Naval Hospital, Chelsea, Massachusetts, we had five deaths in one week. The Catholic chaplain and I spent many hours with dependents and relatives of those persons who had died. And, just as a theologian tries to think and speak about the deeds and the power and the love and the Grace of God, so does the hospital chaplain attempt this as he confronts the reality of death.

His obligation, in ministering to the loved ones of the deceased, is to get the terms in proper relationship and to communicate meaning, as well as truth. Perhaps in no other contact is there revealed the authentic quality of non-verbal ways of communicating. The very presence of a chaplain at such a time is a comfort and source of strength for dependents.

The Great Tradition

But this comfort will not come, if the chaplain himself has not "worked through" his own understanding of Providence (General and Specific); his sensitivity to grief and the loss of a beloved person; and the response individuals make to such loss.

The problem for the hospital chaplain at such a time is this: He is presumably a trained individual. He graduated from a seminary; he has grown in Biblical knowledge and depth through the years; he has gained in theological, philosophical and psychological maturity.

But at the same time, he is "not to think of himself more highly than he ought to think." He too, is a sinner! And at such a time of crisis, he may be in a morally more dangerous spot than others. When staff members patients, and even the dependents we have tried to help speak well of us and say, "What a fine chaplain he is," then we need, more than ever, to remember that the Bible teaches that the devil has been from the beginning a smooth operator and a liar.

By the same token, we must not forget that the Lord of His Church has powers, too! He is the present, living Lord of that Church, and we are His ministers. We stand in a Great Tradition, an "Endless Line of Splendor" that gives us courage, even when we recognize our own inadequacy. One stands under that power when he really listens to the humbling and diagnostic Word, or joins in the Church's "Holy, Holy, Holy" in prayers, and that, like nothing else, can shrink his own pretentions.

Or, when he remembers the Lord's word, "There is none good save God!"

.....

DON'T CONFUSE COLD WAR with P.T.P. !

CNO recently called attention to the major distinctions between the phrases "Cold War" and "People-to-People." Because any amalgamation of the two totally destroys the purpose of the "People-to-People" program, it is necessary for Navymen to know the differences between them.

The expression "Cold War" refers to all the measures short of armed conflict used by the Soviet bloc to extend its ideology and influence -- and to the efforts of the Free World to prevent the spread of Communism.

"People-to-People" refers to the program launched by the President to promote international understanding and friendship between people.

The spirit and aim of the "People-to-People" program has nothing in common with war -- hot or cold. The purpose is not to sell democracy and to decry other ideologies, but rather to further mutual respect and understanding among all peoples through voluntary participation in friendly activities which promote individual communication and contact. This approach depends on the largely uncoordinated, voluntary and altruistic efforts of individuals -- not governments. The accent is on the free role of the motivated individual as a personal ambassador of goodwill.

It is vitally important that we distinguish clearly between the two, guard against them in the same context, and make sure that program labels are correctly applied and never interchanged.

(The above item appeared in the August issue of CHINFO Newsletter. It is considered timely and important.)

REPORT FOR DUTY AT THE NAVAL SCHOOL (OFFICER CANDIDATE)

Chaplain Ross H. Trower, USN

Two years have passed quickly at the Officer Candidate School, Newport, Rhode Island, and left in their wake some experiences and impressions, which may be worthy of sharing with chaplains.

OCS was established in May 1951, to provide a rapid input of junior officers for the Navy during the Korean Conflict. It was expected then that the school would be an expedient of temporary duration, but the demand for junior officers has not slackened. Thus, OCS continues to operate at near full capacity and may increase its activities in the foreseeable future.

More than 32,000 Naval officers have been commissioned at OCS during the nine years of its operation -- more, that is, than one-half of the officers who have been commissioned from all other sources during those same years. The majority of these officers serve only their minimum active duty requirements in the Naval Reserve, three years, but by doing so they have enabled the Navy to fill the many billets occasioned by the heavy operational commitments with which all of us are so familiar in these days.

Officer Candidates, for the most part, are possessors of baccalaureate degrees (at the least!) from colleges and universities throughout the fifty states and even some schools outside the United States. Their major areas of study include hotel management as well as philosophy, speech and drama as well as electronic engineering. A rather surprising number are seminarians, who for a variety of motives have chosen to enter the program to serve for a time in the line or with some staff corps other than Chaplain Corps. Officer Candidates receive designators that will place them in unrestricted line duties, aviation billets, the Medical Service Corps, the Supply Corps or the Civil Engineer Corps. Some become salvage experts; some work with communications and intelligence; some enter legal, Atomic Energy Commission or underwater demolition programs. The doors for Navy careers swing wide at OCS.

Once a year men from the Fleet are ordered to OCS on the "integrated" path to a commission. These are men of little or no college background who, because of their high degree of intelligence and career motivation, are given the opportunity for a commission if they successfully complete the OCS program. It is interesting to note that, consistently, integrated students have attained the highest academic and military aptitude grades despite the lack of prior academic discipline in college.

The single adjective that describes OCS is "pressure." The normal day's routine, the unrelenting advance into unfamiliar areas of knowledge, the marches to and from classes, the drills, the special instructions, the requirement of passing to remain off the "trees" that mean extra instruction, the extra effort - these generate pressure. This pressure is not a gimmick applied to determine whether men will "crack up" (almost none do), but it is present because the objectives which an OC must attain are comprehensive and the standards are high.

In this setting the chaplains perform their duties. Divine Services are held in a Chapel located on the upper deck of a barracks-type building that once served as an open berthing area.

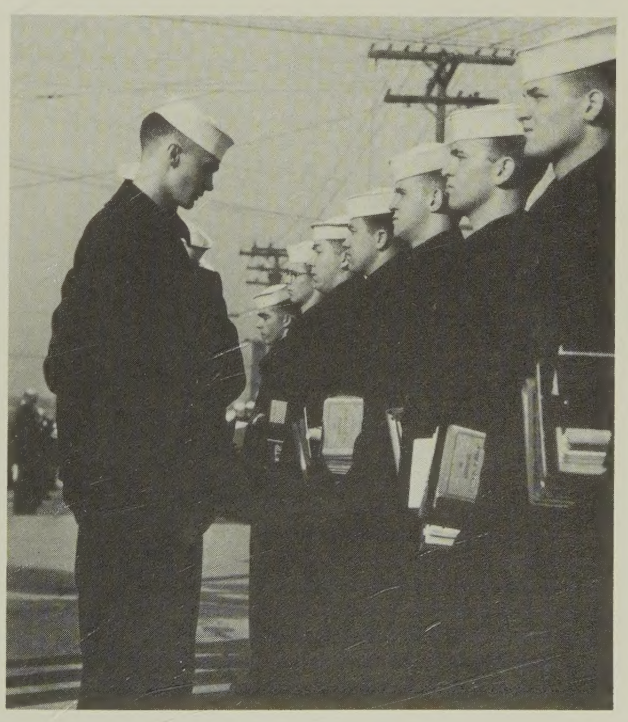
Chaplains improvised to make of this room a simple, worshipful "House of God." Although the atmosphere is not imposing, it is one of renewal and quiet where men can find a place for prayer and meditation, entering into those majesties of worship that can make a mean room a holy place.

Catholic Mass is celebrated daily at 0600 and at 0715 on Sundays; Protestant Worship is held on Sundays at 0830, and the Holy Communion is administered following each Service. Midweek devotions are conducted especially during Advent and Lent. There is not time during the OC's rigorous schedule for more than these regular ministrations. From 1900 on Sundays to 1200 on Saturdays he has only one hour daily--from 1800 to 1900--he can call his own. Then he takes care of laundry, writes his letters home, and shines his shoes--and those, so minded, pray.

On the weekends he is granted liberty, the OC makes his way to Newport, Boston, Providence, New York, or home, when it is close by, for he needs to "get away" and is encouraged to do so. Yet, voluntary Chapel attendance by those on board is excellent. The congregations of Officer Candidates are critical, but they are also highly responsive and sensitive to their need for prayer.

Shortly after the Officer Candidate School was established, chaplains were ordered to develop a curriculum for what was beginning even then, to shape up as "Moral Leadership." Several participated in this project and with the work of Chaplains William F. Doyle and Roger Hill, "Moral Leadership" became a part of the total OCS course. Instruction in the subject was accomplished largely through four case discussions, an introductory hour and a concluding presentation. The purpose of these discussions was to show that a Naval Officer is required by virtue of his commission to embody moral principles in his leadership.

Chaplains, for several years, had an exciting assignment devoted to teaching OC's in the classroom. This, for the most part, was their major endeavor. With the publication of General Order 21 and its implementation, instructors in the Naval Orientation Division incorporated these six hours into their lessons, giving the emphasis, once made by chaplains, an important and permanent place in the teaching. The line instructors have enthusiastically supported these emphases on the moral



dimension in Naval leadership. Officer Candidates seem impressed that line instructors make these points; they would expect chaplains, as a matter of course, to make them.

Rather interestingly however, the chaplains at OCS still teach the Moral Leadership material at the Women Officers School and in the LDO Division. The six hours are modified into four presentations for the LDO's who with their maturity and experience appear to receive the chaplains' instruction with tremendous interest. They know the Navy's demands in the area of leadership and they provide challenge and depth to the chaplain who presents the case for moral concerns. It is really a great privilege to instruct them.

Several comments about the work of a chaplain in this particular setting may now be appropriate.

First of all, the chaplain's specialized role in teaching in the classrooms of Naval schools conducted at this level exploits a function for which every chaplain should be reasonably well-fitted, but which he rarely exercises in the Navy outside the framework of his own specific religious ministry. Granted that his subject matter is general morality and that religion-in-the-large can never in this setting become religion-in-the-particular, the chaplain ought to be able to say something significant to men of all creeds--and many confusions! There are common concerns, which every chaplain exercises in his pluralistically-oriented "parish." which he expresses by efforts for the general welfare. Can he support them intellectually in the classroom without giving offense to Protestant, Roman Catholic, or Jew? Chaplains at OCS must attempt to stretch the moral imagination of those to be entrusted with commissioned leadership.

Secondly, chaplains at the Naval Schools Command are placed customarily in the role of "pray-ers" at the recurring graduation events. Never have I been called upon for so many Invocations and Benedictions! It is easy to play down the real worth of these "performances" in the Navy as well as in the community life, suggesting that public prayers are often well-intentioned but terribly routine. Nevertheless, here at OCS the chaplain is wanted by the command, and he dare not do his appointed task shoddily or perfunctorily. Perhaps Invocations and Benedictions at official events are as close as we can come to united worship in our free and diverse religious society. As limited as these opportunities are in scope, they are still expressions of our dependence upon Almighty God. Despite the fact that we are diverse in our religious affiliations, the chaplain has at some point the responsibility of calling all men to a recognition of the Holy. Many are they who respond to this "call."

In the third place, counseling among Officer Candidates tends to raise the sights and deepen the insights of chaplains who may have come to feel that most counseling in the Navy deals largely with pay, liberty, or transfer. The chaplain at OCS does much counseling. Administrative and welfare problems are rare here; the fear of failure is a much more common one. In the hearts of many young men in the Navy are the questions.. "What am I doing with my life?" "What if I don't make it?" "What does faith in God really mean?" "Is the Navy changing me?"

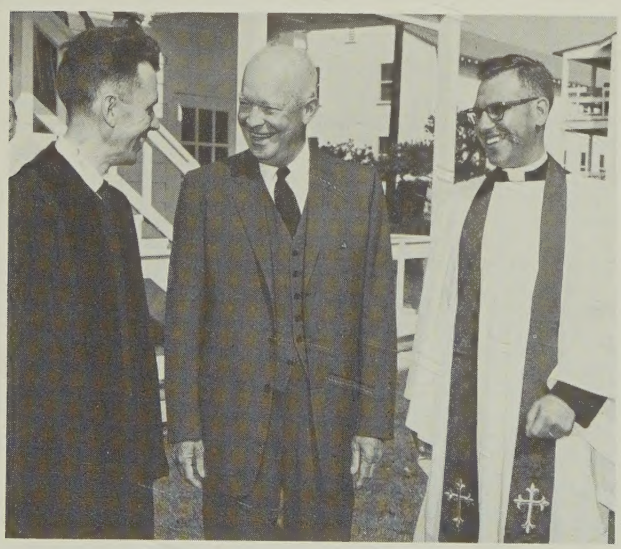
The "pressure" of OCS tends to percolate out many unresolved problems: personal inadequacies, vocational uncertainty, courtship and marriage, conflicts with parents. Often, quite immediate improvements in performance at OCS are noted as men learn to see themselves with greater clarity.

The events of graduation from OCS are always an inspiration for the chaplain too. The commissioning of new officers is an occasion that serves to renew one's own acceptance of his oath to serve his country. Graduation speakers, in expressing their own distillations of experience and advice, leave one with a feeling of real pride that he is permitted to serve religiously the great fraternity of the sea. With their pleased parents and friends, Officer Candidates, now in blue and gold, parade the best and finest of fresh anticipation. Their rigid standards of dress and courtesy smarten all to higher performance, for such pride goes up as well as down.

Before Graduation, the Officer Candidates attend voluntarily the Catholic Graduation Mass or the Protestant Baccalaureate. Whether they need to say simply, "Thank you, God," or "Help me to be a good officer," they look forward to these Thursday morning services before their commissioning the next day. Much of the planning of the arrangements for them and the Breakfast (for the Catholics) and the Coffee (for the Protestants) that follow is theirs.

At the Protestant Baccalaureate, both ranking line officers and chaplains have preached the Sermon. The testimonies of these men as they relate one's duty as a Christian man to his service in the Navy are really heartening.

The Officer Candidate sees his chaplains in their primary duties in the Chapel. Much of a chaplain's work he may not come to know, for the brevity of time and the press of the largely academically oriented indoctrination tend to deny the chaplain his day-by-day walking amidst the ranks of the candidates. The chaplain is denied the familiarity with the work and the watches of men at sea, and that intimate life shared by messmates and shipmates. Yet, the chaplain is known by the Officer Candidates and it is his hope that his opportunities at OCS have been used to help to bring young "officers-to-be" to a realization that the Naval officer is a man who trusts in God.



While visiting Newport, Rhode Island, this summer, President Eisenhower was a frequent worshipper at the Protestant Worship Services conducted at the Officers' Candidate School. Here the President chats with two Navy Chaplains, Chaplain Gordan Gale on the left and Chaplain Ross Trower on the right. Chaplain Trower also had the President in his congregation when the President sailed aboard USS CANBERRA (CAG 2) in 1957.

A REMINDER FROM THE J12 DESK

It has always been necessary in a certain percentage of moves to reduce the "normal" shore duty tour by from one to six months. During the past few months there have been more such reductions than usual due to the increase in sea billets. It is hoped that these reductions will not have to continue in appreciable numbers although some are inevitable. A word to the wise. . . . .

"ALL ONE BODY WE"

Chaplain A.R. Winn, USNR

What it takes in equipment to operate the Marine Corps is probably beyond the comprehension of one man's mind. Who can calculate the tonnage in paper clips, roofing cement, rifles, howitzers, shoe laces, and cabbages, to name only a few of the thousands upon thousands of inventoried items? But the one constant item is personnel, no matter where the Marine Corps is found. It is with these PEOPLE that I have had the pleasure of working this summer.

It began with a sense of my staleness and lethargy in the church which I have been serving for fourteen years -- ever since World War II. A change of pastorates was out of the question, for a man "never had it so good." Still some sort of variation seemed desirable and I decided to go back into uniform for an extended period during the "fall off" period in the summer. My request for duty was granted and I found myself at Quantico, Virginia, ready to work with embryo Marine officers.

That first day the "cattle car" buses disgorged hundreds of fresh young college men from all over the nation. This was their first touch of military life, for the most part, and the bark of the sergeant instructors was a severe shock to them. Formed into platoons of some 45 men each, these 1100-odd "Platoon Leader Candidates" became the 2nd Training Battalion and were transported some 20 miles out to Camp Upshur which was to be their six weeks' base of operation. After being given a skull-scraping haircut, a thorough physical check-up, a half dozen hypodermic shots, and a locker-full of uniforms and equipment, each young collegian was a full-fledged "Candidate." If he could successfully complete this six weeks, follow it with a like period in this or another summer, he could expect his commission as a Marine Second Lieutenant on the day of his college graduation.

What a challenging ministry was to be mine! Here were America's finest young men - all college people, with mental and physical qualities of the highest caliber. Imagine having only that kind of a congregation in your church every Sunday! No "talking down" to such thinking people, no "soft soap," no "pulled punches." But the Gospel is sufficient for all things and all people, and I had real joy in finding it just so with this splendid group.

Candidate Ronald W. Ferner, a Congregationalist from Chicago, discusses a personal question on the Bible with Naval Reserve Chaplain Allan R. Winn, who volunteered for three months' summer active duty with the Marines.

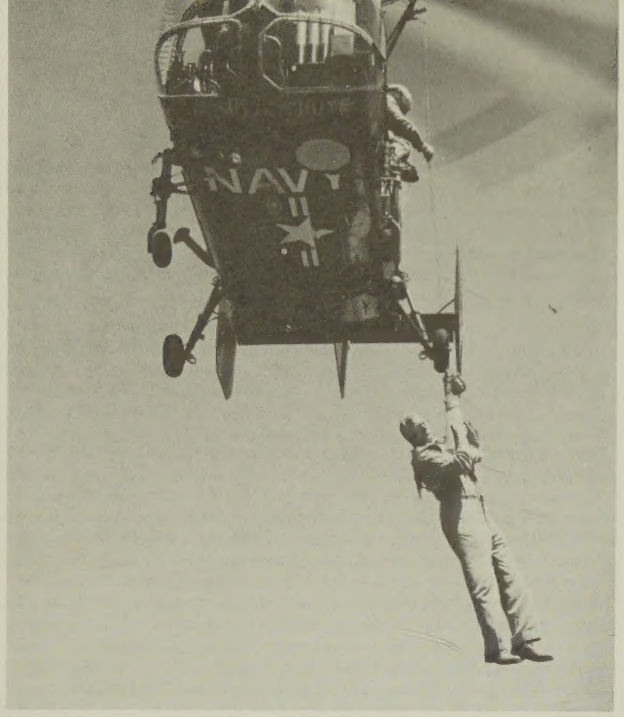
But conducting Divine Services was only a small part of the chaplain's ministry. Counseling acquired a significant place too. For one thing, the rude and concentrated shock of being integrated into a military pattern of life in such a short time was almost too much for some men. Here was a man who had never been away from home before; now he was 2000 miles away from his source of security and from anyone he knew as a friend. Even in the midst of 1100 men he felt totally alone and lost. In the anguish of his adjustment he sought out the chaplain and found a little confidence. In a few days he was as fine a "Candidate" as any. Here was another who had been "saved" just a couple of weeks before reporting and was now wholly disinterested in becoming a Marine officer.. Without any sense of motivation he was at a loss to see how this Marine training could harmonize with his desire to serve his church full time. But a Christian, in his present estate, can honor his God. Time after time, Candidates would require a cheering word from the chaplain or just friendly human conversation to counterbalance the rigid and disciplined relationships to which he was so unaccustomed. A few took the easy way out and resigned the Program. Others were found physically unfit, including some first-string football players. And of course some men were just incompetent to handle the responsibilities of leadership as a Marine officer.

It was an opportunity for personal ministry whenever the chaplain went with the Candidates on their "hikes" in the field. Such "hikes" involved physical endurance often beyond the previous experience of these young collegians, but they also revealed that the will is often the measure of endurance. In stimulating the determination to complete the test of wading through swamp, running uphill, and hurrying through dense undergrowth, the chaplain can be of real assistance in motivating the men. He always assists the stragglers and the fallen, aiding the corpsman on many occasions, but always makes sure to be exemplary in completing the "hike." As a man more than twice the age of the candidates, I found this not always as simple as it sounds.

Throughout the training program one fact became more and more apparent. It is that a potential leader of men must be not only physically and mentally qualified, but he must also be a "whole man" spiritually and emotionally. It is in this latter area that the chaplain's most challenging work lies and is an area from which he can derive great satisfaction. Consider a young man, married just one year, whose wife decided the marriage was a failure just three days before he left home to report for training. Without hearing from her for two or three weeks, he understandably showed his emotional concern despite tremendous self-control and the highest motivation to complete the course. A sympathetic and understanding chat with the chaplain and the man feels part of his burden lifted so that he is able to carry on.

As for personal reaction, the experience of working again with service personnel renewed my conviction that God's children are "all one body" irrespective of geographical accident or denominational preference. What a thrill it has been to hear lusty male voices join in the great hymns of the Church, to serve in slightly different uniforms but under the same great flag, and to feel that I had a small part in helping to develop the best that is in people, in courage, in stamina, in loyalty, in manliness. This is the chaplaincy. This is the joy I take back with me to my parish, feeling a renewed spiritual energy for my civilian tasks.

RESERVE CH

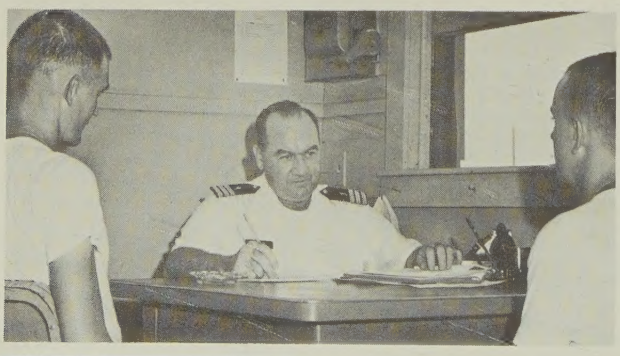


HELO HOP

Chaplain J. I. Gerber is shown here being lowered from a helicopter to celebrate Sunday Mass in the Destroyer USS THE SULLIVANS.

DISCUSSION

Naval Reserve Chaplain A.R. Winn considers a religious problem with a group of Platoon Leader Candidates in Quantico, Virginia.

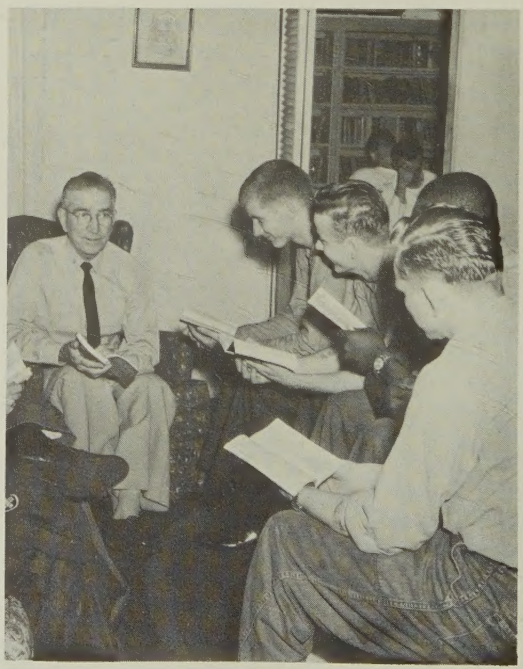


PROBLEMS

Chaplain Lynch's office is always open for young men with problems. Here two new Navy recruits seek help from the chaplain.

FIELD CHAPEL

Chaplain James A. Walther, USNR, ho services during a field problem for member the 12th Infantry Battalion, U.S. Marine Co Reserve, of Pittsburgh, Pennsylvan

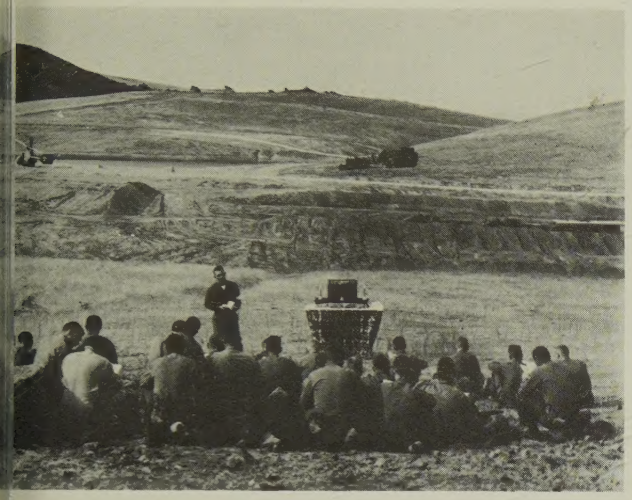


INSTRUCTION

Chaplain J. J. Coffey gives religious instructions during his two-week Reserve cruise on board USS RANDOLPH (CVS 15).

CO

AINS-- CONCRETE CONTRIBUTORS

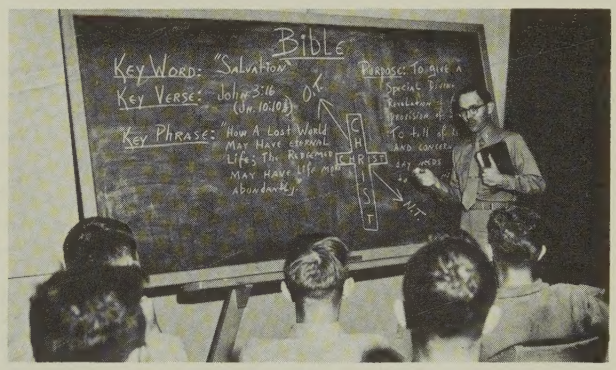


TPOST

Chaplain T. W. Carpenter, USNR, while on extended active duty from 16 June to 28 August 1959, traveled by helicopter to outpost areas of Camp Pendleton, Calif., for Sunday services.

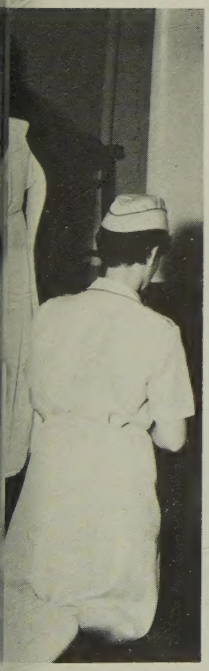
UNDERWAY

Catholic Chaplain J.J. Cullinan, USNR, celebrates Sunday Mass on the deck of USS MACON (CA 132) while the cruiser is underway.


Bible
Key Word: "Salvation"
Key Verse: John 3:16
Key Phrase: "How A Lost World May Have eternal Life; The Redeemed May Have Life more Abundantly."

BIBLE CLASS

Chaplain K. R. Gordon, Camp Pendleton, California, holds weekly noonday Bible Study Classes to promote better knowledge of Bible.

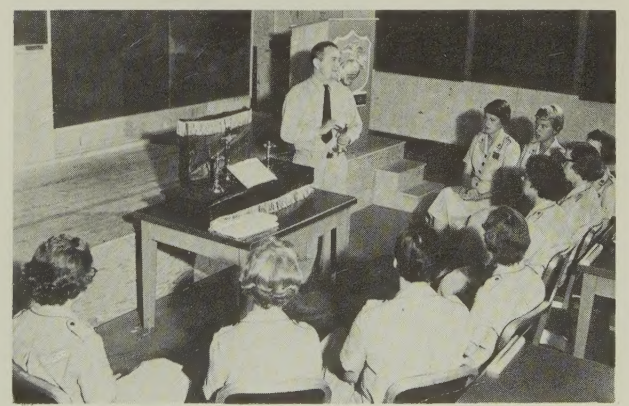


ON

. Ruhl, USNR, of College, admin- mmunion to Women icer Candidates.

BLESSING

Jewish Chaplain LT Aaron Krauss and Platoon Leader Candidate Berman perform the Blessing of the Cup.



SCHOOLS

Chaplain E. R. Hartz, USNR, Florida State University Chaplain, instructs Woman Marine Officer Candidates in use of the field altar.

Sir, Yes Sir, Chaplain

Chaplain W. T. O'Connor, USNR

Last year this chaplain, upon approaching the Chapel at Camp Upshur (one of Quantico's outlying camps) for evening Mass, noticed one of the newly arrived PLC Candidates come to attention at the door of the chapel. Heels together, shoulders squared, chest out, chin in, eyes straight ahead, the candidate (now looking familiar) ventured: "Sir, would the chaplain, Sir, like someone to play the organ for Mass this evening, Sir?" To our somewhat irrelevant reply, "Don't I recognize you, Candidate?" he eagerly responded "Oh, Sir, yes Sir, Chaplain. I was in your logic class last year."

Out on the "grinder" shortly after one increment arrived, a platoon passed by its lieutenant and the chaplain. Suddenly, about three-fourths of the platoon turned awkwardly to salute and greeted the chaplain in a most unmilitary fashion. "Are they glad to see you, Chaplain?" commented the lieutenant smilingly. Minutes later, the departing chaplain heard the lieutenant's voice rising as he expounded on military etiquette to these "green" candidates.

Implicit in these little incidents, is the story of a strong and tried yet constantly developing Marine program of indoctrination for young men who must take the places of living and dead heroes of Korea, Okinawa, Iwo Jima, the Marianas, the Marshalls, the Solomons and earlier American historic battles. Stern and strenuous though this program of necessity must be, it is reasonably well tempered by officers and NCO's steeped in their own valuable experiences plus those of the Corps.

As one might expect, the PLC Program has always been an "around-the-clock-operation," calculated to condition these future officers physically, mentally, psychologically, emotionally and spiritually for LEADERSHIP. At one time the Program emphatically embraced the recreational life of the candidates. For the chaplain this meant, among other things, arranging dances, basketball, baseball and touch football games. At one of the "happy hours" where boxing was featured, the gong had hardly sounded when a sturdy guard from the Oklahoma "Sooners" dropped an all-American half-back from Stanford for a very long count. Probably not for this particular reason, many of the afore mentioned recreational features of the program have vanished. Candidates are now permitted to seek their own recreation from Saturday noon till Sunday night.

Naval Reserve Chaplain William T. O'Connor, Professor of Sociology and Philosophy at St. Ambrose College, Davenport, Iowa, while on three months" active duty, serves Holy Communion to Candidates of the Second Training Battalion at Camp Upshur, Quantico, Virginia.

Obviously the ideal leader, the end product of the Program, must not only be possessed of certain physical, mental and emotional qualities but must also be a man of spiritual and moral principles. The Chaplain Corps knows this; the Marine Corps knows this; and thank God, responsible Americans know this.

Speaking as a Catholic Chaplain, it is a heartening experience to meet in the chapel on Sunday the many devout young men from Notre Dame, Boston College, Duquesne, Villanova and secular colleges the country over. Weekend liberty sometimes decimates the chapel congregation, but on the Base during the week, there are numerous opportunities to offer moral and spiritual assistance to the candidates.

Eager to be as effective as possible, this chaplain has resorted to various devices to provide daily Mass for the men. Invariably the plan of the day seems to indicate that the time twixt early morning reveille (usually at 0500) and breakfast would be admirably suited to morning Mass. However, experience has shown that the pressure of policing their areas and getting organized for the day, each one of which will include some kind of inspection, practically precludes for the "Candidates" the pre-dawn Mass. This chaplain has experimented with noonday Masses and Masses at odd hours for individual companies on different days. Successful as the latter method can be, it meets the obvious objection that daily Mass for all the candidates is thereby impossible. The writer recalls setting up for Mass just outside the mess-halls at a time when many candidates could attend. This was only relatively successful. The evening Mass, at the close of the day's work and prior to the evening meal (about 1715), is the present solution to the problem of timing. Only the rare late afternoon hike and the occasional overnight bivouac interferes with this scheduling. It is gratifying to be able to state that for the past two years the chaplains for the Senior PLC's (who have been Chaplain Edward V. Ruhl's charges) and Junior PLC's (who have been charges of the undersigned) have been well filled daily.

Confessions are heard, as one would expect, before all Masses. Whenever possible, the writer and Chaplain Ruhl have teamed up for the Sacrament of Penance. Confessions have been heard at night in the barracks, outside of mess-halls, on marches, at the rifle range, and almost anywhere at any time. In the past two years, however, the more regularized PLC Program here at Quantico permits increased usage of the dignified practice of civilian life with the traditional confessionals. This still does not preclude requesting the candidates to queue up at the rifle range or after Mass on Sunday when all were not heard before Mass.

Other devotions, such as the evening rosary, have usually been conducted by the candidates themselves. During some periods it is also possible to conduct seminars or discussion groups on one or two evenings during the week. (The candidates are not going anywhere.) On these occasions and at our Sunday and daily Masses, at which we have always given short talks of from three to ten minutes' duration, we have felt impelled to implement our basic religious and moral teaching with instructions on race relations, industrial relations and matters of social justice in general. After all, the Marine officer will never fulfill his true potential unless he is possessed of strong religious and moral principles and unless he understands the requirement of applying them.

This newly completed chapel at Leeward Point, Guantanamo Bay, Cuba, now serves as the religious center for VU-10. The quonset hut complex includes the Chapel, religious education building and library. Chaplains at the air station are Chaplains Brengartner and Griffin.

Left to right: CDR S. T. Edgerton, Jr., USN, CO, USS GURKE; CAPT A.R.E. Evans, RN, ComDesRonEight; CDR G. Grkovic, USN, CO, USS SOUTHERLAND; and CDR H. J. Startin, CO, HMS CAPRICE, attend service conducted by Chaplain S. E. Linzey, Jr., for SEATO ships in Manila.

Mother Superior Raphael of the Holy Mother's Charitable Society and Orphanage introduces a few of her charges to Chaplain C.A. Olsen, USN, who, with twenty Marines visited the orphanage during Operation "Seahawk." This and three other orphanages in the area are helped by Marines.

185 Years of Tradition and Dedication

On 28 November, our Corps will celebrate its 185th Anniversary. The date should be marked and observed by all Navy Chaplains. We belong to a noble and inspired heritage.

When in 1955 the 180th Anniversary was celebrated, the Navy Chaplains Bulletin noted the occasion with an article, among others, entitled "The Cause We Serve." The article evoked much response and a portion thereof is repeated here since it speaks to us in 1960 as validly as it did five years ago.

"One hundred and eighty years! Not a long time as some Navies go but it's approximately the life span of our nation. Through all those decades Navy chaplains have striven effectively to be reasonable about the things of God and the things of man. If you trail back through the corridors of the years you will find relatively little of the spectacular in the lives of thousands of Navy chaplains but much that is quietly noble and much that is beautiful.

"Normally, the chaplaincy is not the arena for the spectacular. You can find pages bright with chaplain heroes but more often than the sudden martyrdom of the hero you will encounter the slow martyrdom of the man who loves God and his fellowman above all else...even himself, You will find more of prayer than of plaudit, more of humility than of heroics, more the silence than the shouting...which is as it should be, I think.

"Men who follow God closely must love quiet places as he does, the vast silences of the sea, the deep bins and closets of men's souls. That is the way it must be with men who can, on this one hundred and eightieth calendar year of their being, pray:

Almighty God;

Let us know you deeply as we must before we can tell others about you. With that knowledge let us love you as we must before we can set the hearts of others on fire. Teach us to pray that we may teach others what we have learned in prayer. May we understand that no man is a failure who lives with your love in his heart and your name on his lips. And give us, O God, another one hundred and eighty years of loyalty to you and the country and the Navy we both love, in

THE CAUSE WE SERVE.

Amen."

(Editor's Note: The above article and prayer were written by Chaplain Rosso who was then Assistant Director, Chaplains Division.)

Reserve Desk Notes

Pers JI22 calls attention to the forthcoming pen changes and errata affecting NavPers 15931, The Guidebook for Naval Reserve Chaplains. Subparagraphs (3) and (4) on page 45 concerning "Retirement Eligibility" have been clarified and will now read as follows:

Subparagraph (3)

"If the Reservist served prior to 15 August 1945, he must have performed active federal service during a portion of either of the following periods: 6 April 1917 to 11 November 1918, or 9 September 1940 to 31 December 1946; or unless he performed active duty other than for training after 26 June 1950 and before 28 July 1953."

Subparagraph (4)

"Officers initially appointed prior to 1 January 1953 who have 18 years of satisfactory federal service for retirement purposes by age 62, and can complete 20 years of satisfactory federal service by age 64, may be retained in an active status until their 64th birthday."

The Chief of Chaplains notes that...

One Reserve chaplain on three weeks' active duty with the NROTC Midshipman Detachment at Little Creek, Virginia, compiled a turnover file that will be very helpful to subsequent chaplains assigned to this billet. This is a good example for others to follow. The same chaplain maintained and submitted a daily log of activities that supplies additional useful information.

The American Bible Society, 450 Park Avenue, New York 22, N.Y., is providing materials to implement two programs designed to stimulate Bible reading. One program is encouraging families to begin the custom of reading aloud in the home on Christmas Eve the Biblical story of Jesus' Birth. The other encourages the practice of daily Bible reading and suggests suitable passages for each day of the year.

The United Presbyterian Church has named Chaplain Harry C. Wood to become Executive Secretary of its Department of Chaplains and Service Personnel. Chaplain Wood will relieve Chaplain John K. Borneman, U.S. Army, (Ret). The United Presbyterian Church has 205 military chaplains on its rosters.

BUPERS INSTRUCTION 5390.1 of 21 July 1960 clarifies the relationship between the Naval Leadership Program, the Protection of Moral Standards Program and the Character Education Program. Each chaplain should read this instruction carefully.

The Commandant of the Marine Corps has announced a project whereby the story of the Marine Corps will be retold anew in 18 etched glass windows to be installed in the Marine Memorial Chapel at Quantico, Virginia. Chaplain John H. Craven has been named custodian of the Memorial Chapel Window Fund and will record contributions from Marines throughout the world.

Chaplain J. Floyd Dreith, USN is the seventh member of the Navy Chaplain Corps to be selected for promotion to the rank of Rear Admiral while serving on active duty. The chaplain, a clergyman of the Lutheran Church - Missouri Synod, is the first Lutheran clergyman to be so honored. The Corps salutes and congratulates Chaplain Dreith on the occasion of his selection.

The windows will depict scenes of Leatherneck history from the Corps' founding in 1775 up to the Korean conflict.

Recent kudos for members of the Chaplain Corps:

Chaplain Emil F. Redman received the honorary degree of Doctor of Divinity from Wartburg Theological Seminary, Dubuque, Iowa, in May. Wartburg is a seminary of the American Lutheran Church and cited Chaplain Redman for his service to Church and Nation. It is pleasant to note this recognition of the chaplaincy.

Chaplain George W. Cummins, USNR-R, was also the recipient of an honorary degree of Doctor of Divinity. The chaplain, who serves as Associate Director, Chaplains Commission, Home Missions Board of the Southern Baptist Convention, was honored by Georgetown College, Kentucky.

An essay entitled, "My Job: Protecting Americans' Freedom," won for Chaplain C.R. Weber the fourth place award in the Freedom Founders 1959 Annual Contest. The award was presented to Chaplain Weber by Captain H.E. Miller, USN, his commanding officer aboard USS AMPHION (AR 13).

Freedoms Foundation at Valley Forge awarded a Certificate of Honor to Chaplain Hansel H. Tower for his sermon entitled, "The Priceless Ingredient." The citation notes the sermon to be "..an outstanding achievement in bringing about a better understanding of the American Way of Life during 1959."

Chaplain John M. Kleckner has been selected by the President of the United Lutheran Church in America to represent the ULCA's military chaplains at the 22nd Biennial Convention of the ULCA in Atlantic City, N.J. in October.

A new program of graduate-level theological courses has been announced by The University of Chicago Home-Study Department. Prepared by members of the university's theological faculty, the new series is specially designed for Professional In-Service Training. The first course of the series, "Introduction to Religious Existentialism," will undertake the study of representative works of Kierkegaard, Berdyaev, Marcel, Tillich, Bultmann and Buber. Three and one half semester hours of graduate credit are awarded for successful completion of the course. Enrollment fee through USAFI is $31.75, which includes the nine texts that are used as source material. USAFI lists the course as "Divinity 371." The Chief of Chaplains will be pleased to hear from chaplains who avail themselves of this opportunity.

An Adult School of Religion, meeting one evening each week for six weeks, was offered recently at Camp Lejeune, N.C. Elective courses were taught by chaplains from the Marine Corps Base, Force Troops and the Second Marine Division. The reported response to this program was one of such enthusiasm that a second school is planned for this fall.

The Tenth Annual Observance of Catholic Youth Week has been announced for the period from Sunday, 30 October 1960 through Sunday, 6 November 1960. The National Council of Catholic Youth (1312 Massachusetts Avenue, N.W., Washington 5, D.C.) is prepared to provide materials to Catholic chaplains to assist them in developing a program for this observance.

Religion in American Life's 12th Annual Campaign will be conducted throughout the United States this fall to raise the level of attendance at worship service. RIAL, a non-sectarian program sponsored by 70 lay men and women of all faiths, will use for its 12th campaign the theme, "Worship Together This Week." This theme, to be repeated in all media, is a call to all Americans to attend the church or synagogue of their choice every week.

Loyola University has announced its 13th annual program in Pre-Seminary Latin. This course is specially intended to speed entrance into a seminary for veterans of military service and is offered each year during the February - June semester. Further information can be obtained by addressing The Reverend Laurence E. Henderson, S.J., 6525 Sheridan Road, Chicago 26, Ill.

The ivy-covered walls of the U. S. Naval Academy Chapel are rapidly undergoing a metamorphosis. The mixture of Boston and English ivy is being removed for the Chapel's preservation. Shown here are workmen (look closely) engaged in the project on this historic house of worship.

Left to right: Chaplain J. J. Cullinan, USNR, aboard for his Reserve cruise; The Reverend C. Leslie Glenn, President of the Military Chaplains Association; and The Reverend Edward Baucler, guests of the Secretary of the Navy; and Chaplain Jay Nickelson, ship's chaplain of USS MACON (CA 132) entertained at a "Happy Hour" aboard MACON. Their performance was enthusiastic if not professional.

ARC messages to NOK

At the request of the Chief of Chaplains, the Armed Forces Chaplains Board assigned its Personnel Advisory Group the task of reviewing the experiences of the chaplains of the three services in the delivery of Red Cross death messages. Of specific importance was the review of delivery of messages of death of the next of kin of active duty servicemen and the relationship of the chaplains in the delivery process.

The Personnel Advisory Group met with Mr. Harry Lambley, National Director, Service at Military Installations, The American National Red Cross, and paragraph 2.3.145 of the American Red Cross Handbook No. 1228 was rewritten. Mr. Lambley stated that his staff and supervisory personnel would make this a matter of special consideration in working with Field Directors to promote an effective working relationship between chaplains and Field Directors.

An excerpt of the rewritten paragraph is quoted below. Underlining has been done by the Office of Chief of Chaplains.

It is the responsibility of the field director to deliver or participate in the delivery of all Red Cross messages, particularly death messages, addressed to him. The presence of the field director permits the provision of any additional Red Cross service which may be needed.

Within operations certain conditions exist, such as the limitations imposed by military orders, the inaccessibility of the serviceman due to isolation or remoteness of his duty station, or the family's request that a chaplain deliver the message to the serviceman, each of which can limit the actions the field director might personally take.

When the field director finds it necessary to request another person to deliver the message, or cannot himself participate in the delivery of the message, he should be assured that any additional Red Cross services will be provided if needed.

In delivering Red Cross messages, particularly death messages, field directors are expected to be alert to many considerations such as the wishes of the family who have requested a service through a chapter, the desires of the serviceman's commanding officer with whom the field director should consult about the best possible plan for the delivery of the message, the need of the serviceman for additional Red Cross service after the message has been delivered, and the responsibilities of others who because of the nature of their functions have a need to or are under military direction to counsel with the serviceman when a death has occurred in his family.

All field staff must remember that actual copies of death messages cannot be delivered to unauthorized persons for their use or action; this would violate the confidential nature of Red Cross reports. The text of the message may be shared with others who have a need to counsel with the serviceman. This sharing of information does not relieve the field director of his responsibility to also counsel with the serviceman and provide additional service.

Necrology

In Pisa, Italy, on 23 July, Chaplain Peter J. Daly, USNR-R was stricken with a heart attack and died the same day. The chaplain was under ACDUTRA orders to USNS GENERAL PATCH at the time of his death. For seven years Chaplain Daly served as battalion chaplain for the First Infantry Battalion, Garden City Reserve Unit, USMC. The battalion is establishing the "Father Daly Memorial Medal" to honor his memory. The Chaplain Corps joins in prayer and sympathy at the loss of one of its devoted members.

Twenty-six crewmen of USS FRANKLIN D. ROOSEVELT (CVA 42) received the Sacrament of Confirmation from His Eminence, Alfonso Cardinal Castaldo, in Italy. CDR Fred Kidd, USN, sponsor of the group, is here shown with Chaplain H. T. Lavin as LCDR Richard Farrington is confirmed.

THE NAVY HYMN

"Eternal Father, Strong to Save," the song benediction long known to United States Navy men and women as the "Navy Hymn," has had an enduring and special appeal to seafaring men, particularly in the American Navy and the Royal Navies of the British Commonwealth. In more recent years, it has also become a part of French naval tradition.

The original words were written as a hymn by a clergyman of the Church of England, The Reverend William Whiting. Mr. Whiting resided on the English coast and had once survived a furious storm in the Mediterranean. It was probably this proximity to the sea and his vivid experience in the storm that prompted him to write, "Eternal Father, Strong to Save." In 1861, a year after Mr. Whiting had penned the words of the hymn, another English clergyman, The Reverend John B. Dykes, adapted the words to the music he had previously composed as the tune, "Melita." Mr. Dykes is also credited with having composed the music for other well-known hymns among them: "Holy, Holy, Holy," "Lead, Kindly Light," "Jesus, Lover of My Soul," and "Nearer, My God to Thee."

In 1879, the late Rear Admiral Charles Jackson Train, then a lieutenant commander stationed at the United States Naval Academy in charge of the Midshipmen's Choir, inaugurated the present practice of concluding each Sunday's Divine Service at the Academy with the singing of the first verse of this hymn.

The words to the "Navy Hymn" have been changed several times since Mr. Whiting first published his original manuscript in 1860. It is believed, however, that the first three verses of "Eternal Father, Strong to Save," Hymn 399, in the "Armed Forces Hymnal," and the fourth verse as found in Hymn 400, constitute the original composition. The fourth verse of Hymn 399, known to many as the "Naval Aviation Verse," is apparently an adaption from a completely separate hymn, "Lord, Guard and Guide the Men Who Fly," written by Mary C. D. Hamilton in 1915 and appearing in the Armed Forces Hymnal as Hymn 401.

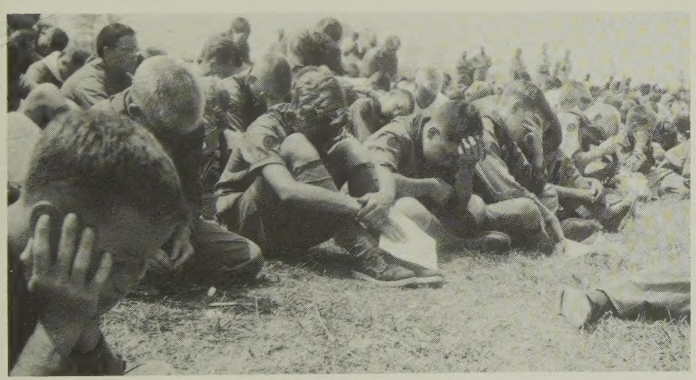
In 1943, in a booklet entitled, "A Book of Worship and Devotion for the Armed Forces," published by the Board of Christian Education of the Presbyterian Church, USA, "Lord Guard and Guide the Men Who Fly" appeared set to the music of "Melita." To the first verse of Mrs. Hamilton's hymn were added the last two lines of her fourth verse with the resulting new stanza for "Eternal Father. . ." It then appears that someone in the Navy, familiar with the adaptation, by changing a word or two here and there and by substituting new fifth and sixth lines, provided us with the "Naval Aviation Verse."

The tune "Melita" is a very moving and inspiring melody. The above additions and alterations to Mr. Whiting's original hymn are not the only changes that have been made or will be made. From time to time, individuals will be inspired to write other verses. As a case in point, we bring to your attention, the "Seabee Stanza," written by Chaplain R. J. Dietrich and brought to the attention of the Chief of Chaplains by the Chief of Civil Engineers. The stanza is already in use by Mobile Construction Battalion ONE and is commended to any chaplain who may deem its use appropriate.

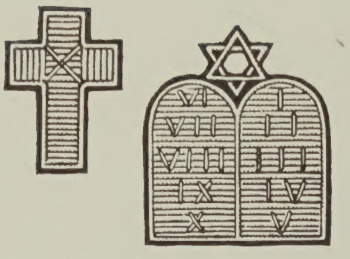
"SEABEE STANZA"

"Lord, stand beside the men who build
With courage, strength and speed and skill;
Who labor dauntless every day,
Their aim to please along the way:
Lord, hear our prayer for all Seabees
Where'ere they be on land or seas."

PRO DEO ET PATRIA



Typical of what many Navy chaplains have been doing to assist Boy Scouts to observe their 12th law - "A Scout is Reverent" - are these photos taken at the Amphibious Base, Little Creek, Virginia, on the occasion of the Tidewater Scouts' Jubilee Camporee, celebrating the 50th Anniversary of Scouting in America. Sunday, 24 July 1960, was highlighted by service for three faiths. Above: Outdoor services are held for Scouts. Top left: Scouts bow their heads in prayer during the Protestant Worship Service. Bottom left: Assisted by 12 Scouts, Chaplain Samuel Sobel conducts Jewish services. Below: Chaplain E. J. Kapalczynski is assisted at the Consecration of the Mass by four Scouts and Chaplain C.A. O'Neill.



"Lord, Make me an instrument of Thy Peace!

Where there is hatred . . .
Let me sow Love;

Where there is injury . . .
Pardon;

Where there is doubt . . .
Faith;

Where there is despair . .
Hope;

Where there is sadness . .
Joy!

O Divine Master, grant that I may not so much seek

To be consoled . . . . . .
As to console;

To be understood . . . . .
As to understand;

To be loved . . . . . .
As to Love; for

It is in giving . . . . . .
That we receive;

It is in pardoning . . . . .
That we are pardoned;

It is in Dying . . . . . .
That we are born to Eternal Life."

(This prayer, over 700 years old,
was written by St. Francis of Assisi.)